3: Sahagún M-5 (1529-1590) 1951 NU7 Aztec NU7

[with them], and then went off carrying it. When they came to his presence, then they put it down; they laid it down for him.

And when it was already night, then the beloved old men and old women drank wine. In this manner they spoke: it was said, "They bathe [the god's] feet."

And when the fourth day had come, then ended the scattering of the branches. Then they threw away the branches. And when the fifth day came, then in truth was when [it was the feast] Teotl eco, with which ended the twenty days.

At midnight [the priests] prepared a flour of maize, which they pasted and pressed together, making it round [and flat] like a shield, and placing it upon a mat.

When [it was time that] all the gods should reach here, and arrive, they made preparations. All set themselves in motion, that the gods might arrive.

And the old priest, [the god's] aged one, named "He who keepeth the god," kept going back to look upon [the maize flour on the mat]. Often he looked upon it. Never did he rest. His office was only to look. Never did he leave his foot; [for] that which he watched, the maize flour, was called his "foot."

And when [the god] arrived, then he saw a small foot[print], which was there upon the maize flour, or at its edge; when he stood upon the [cake of] maize flour, it split.[7] Then it was plain that the gods had arrived.

Then he who kept the god said to them: "Verily, the lord hath deigned to come."

When this was heard, then [the priests] went in procession, blowing shell trumpets, to proclaim [the news] everywhere. Then by this was it known that in truth the gods had come.

And all the common folk thereupon went away and departed to lay offerings in their temples, the temples of the devils. All offered them balls of dough.

And when they had made the offerings, all was still,

And when night fell, in the same manner as they did [before], the old men and the beloved old women drank wine. It was said: "They bathe the feet of the gods who have come."

And the next day, then came Yacapitzauac, this Yacatecutli, who was the god of the merchants; and

nauhtetl in cololoa, quauhcaxic in tetentiuh, mec quitequitiuh: in oacic ixpã mec contema, contemjlia.

Auh in jquac ie ioa, mec tlatlaoano, tlatlaoanalo, in vyeuentzitzin, in jlamatzitzin: in juh quitoaia, quijmach quicxipaca.

Auh in oacic ic navilhuitl, vncan ontlamj, in acxoiotemalitztli: iquac quitepeoa in acxoiatl. Auh in oacic ic macujlilhuitl, in ie vel iquac Teutl eco, in ie ic ontlamj cempoalilhuitl:

ioalnepantla, in quichioaia, ioteztli, quitepitztlaliaia, quipachoaia, ioalôc injc quitlaliaia, petlapã in contlaliaia:

in jquac muchintin oalacia, hecoia in teteu, quicencaoaia, comolinja, injc iecoia teteu:

auh in quacujlli, in jveveio, itoca: Teuoa, mocuitlacuepoinemj, in conjtta, achca in conjtta, aquĉmã motlalia, çan jc nemj in conjtta, aquĉman conjcxicaoa, in conjtta ioteztli, motenteoa: icxi.

Auh in ohcoc, vncan conjtta, icxitontli, in vncan icac, ioterpan: anoço itenco, in moquetza ioteztli, texxitinj: njmã ic neci, ca ohcoque in teteu:

njman ic quioalitoa, in teuoa. Ca omecayi in tlacatl:

in ocacoc: njmã ic maantimoquetza in tlapitzalo, quiexacutimomana: njmã ic macho, ca ohcoque in teteu.

Auh in jzqujch macecalli, njman ic vivi, vivilca, in tlatlamanazque inteupã, in intetecpan diablome: çã moche in tlapololli, in quiquanjlia:

auh in ontlatlamanaloc, njman ic cactivetzi.

Auh in ie ioca: çan ie no ivi in quichioa, tlatlaoana in veuetque, in jlamatzitzin, quijmach, quimjcxipaca in ohcoque teteu.

Auh in jmuztlaioc, iquac hecoa in Jacapitzauac, inj Jacatecutli: pochteca intecuh catca, yca in Iacoçauh-

7. The word ololoia is explained by Guilberg (op. cit., p. 207): "Acto quil quand la femme enfante comme ololoia la tortue quand elle pond"—"y [luego cuando nacían los dioses, se partía el cuero ololoia de tortuga de mar]."

an offering, was richly arrayed and adorned. He bore an eagle claw device upon his back, which was surrounded by quetzal feathers. His holder was of eagle down in which were quetzal feathers. His flint knife was of gold. He carried a rosette on his back, which was made of paper, etc.

A man [priest] carried the mist rattle board upon his shoulder; he rattled it in three places. And when they had come to the place where Xilonen was to die, then the fire priest came to receive her. Before her he set up the rattle board, and rattled it, and with incense went forth to receive her, and cast it toward her.

And then they took her up to the Temple of Cinteotl. First they laid her upon the back [of a priest] —not upon the offering stone, but rather she died upon [a priest's] back. And those who died upon [a priest's] back, they called "those who have backs."

Thereupon she met her fate and [the sacrificing priest] severed her head. When she had [thus] suffered, when he had slain her, then he grasped her heart and planted it in the blue vessel. They who were well experienced knew where they cast it, where they required it.

And then all ate, for the first time, *xuxillac* of green maize. For the first time the cane of green corn was offered and for the first time chewed, and likewise amaranth greens were newly cooked and once more the sweetness of flowers—the *Caryophyllus mexicanus* and tobacco flowers [—was smelled].

And at the Feast of the Great Lords, there was a dance which was the particular function of the women—old women, young women, mature women, little girls. The maidens, who had looked upon no man, were adorned with feathers and their faces were stained with paint.

Everyone made plain *tamales* and fruit *tamales* for themselves; they offered them as gifts to their gods.

And of the old men and the old women it was the exclusive privilege that they should drink wine. Never did a youth, a maiden, or a priest drink wine.

And if anyone was noted, great pains were taken that he be seized and put in jail, in the granary.[11] They all held council what might be done about it, and whether, perchance, they would punish him. [Evidence] was weighed; all discussed [his crime]. They determined whether [they would] show mercy; and if [they would] not show mercy, he was

muchichioa, quauhiztitl in quimama, quetzalli ynic moiaoatiuh, quilmoloctli, yn itecomaio ietiuh quetzalli cuztic tecujtlatl yn itecpaio ietiuh, ytlaquechpaniouh ietiuh, amatl in tlachiuhtli, etc.

Ce tlacatl quiquechpanoa, in aiochicaoaztli, ezcan in cacalaca: auh yn oacito yn vncan miquiz xilonẽ, njman quioalnamjquj in tlenamacac, ixpan quioaltilquetza in chicaoaztli, quicacalatza: yoan yiauhtli ic quioalnamiquj, yuicpa quioalchaioa.

Auh ie ic contlecauja in cinteupan, çatepan conteca in tecujtlapan, amo techcac, çan tecujtlapan in miquja: auh yn icujtlapan mjcoaia, motocaiotia tepotzoa:

njman ie ic tlacoti, quiquechtequj, yn otlacotic, yn ocontlatlatique, njman ie ic conanjlia yn iiollo, xoxouhquj xicalco quioallalia: ichoã quimati in machiceque caica in campa quitlalia, in campa quinequja.

Yoan iquac iancujcan qualoia, in xilotlaxcalli: iancujcan tlamanalo, iancujcan moquaquaia in ooxl: yoan iancujcan mopaoaci in oauhquilitl, yoan iancujcan ynecu in xuchitl, in cempoalxuchitl, in jesuchitl.

Auh yn iquac in vei tecujlhujtl nenoiloia, çan inneixcaujl in cioa, yn jlamatque, yn ichpopochti, yn iniolloco cioa cioapiltotonti: in ichpopochti yn aiacan quijtta oquichtli, mopotonjaia, mozoaia.

Inquich tlacatl motamaluja monocotzmalujaia: quiotlatlamanjlioia, in intevoan.

Auh in uetetque, yoan in jlamatque, çan inneixcaujl catca in tlaoanaia: çan njmã aiac tlaoanaia in telpuchtli, in tlamacazquj, yn ichpuchtli.

Auh intla aca, oiuoc, vel iujoj ic oanoc, quauhcalco tlalilo, petlacalco: ipan nenonotzalo in tlein ipan muchioaz, yn aço quitzacutiaz nectitilo, neixpãtitilo: quipantia intla ie ynemac: auh intlacamo ie ynemac,

11. See Plate 27.

their maguey plants;[14] so they showed special concern in order that their maguey plants would flow much and produce well. And so they offered gifts in the temple of Uitzilopochtli. There they offered their wine, which had been newly brewed, called *octli*; they went pouring it into bowls on which rested sucking tubes. And the ones who there partook of it were the *already aged*, called *cuauhuetque*, who *already* had the privilege of drinking wine. There drank; they continued drinking with the sucking tubes.

And he who was born on this [day], One Flint Knife, they said, would be valiant, a chieftain; he would gain honor and riches.

Likewise, if it were a woman, she would be of merit, gifted, and deserving. Her labors would be good; there would be wherewith to eat and drink; there would be sustenance. She would become rich and wealthy; courageous, strong, reckoned as a man, and hardy. She would give honor as a man. And, [among] all her gifts, she would speak well, be eloquent, give good counsel, and arrange her conversation and manner of speaking well in her home. She would be observant, of good memory, discreet, etc.

And Two Rain, and Three Flower, Four Crocodile, Five Wind, Six House, Seven Lizard, Eight Serpent, Nine Death, Ten Deer, Eleven Rabbit, Twelve Water, Thirteen Dog—all, in truth all, were as hath been told in their account. All went to be considered and were observed as of, and they followed, the same pattern. They were only one, regarded as only one in their relation and account, as they went in order there day by day, each one of the days in its proper place, so proceeding in order, one, two, three, henceforth[15] until they reached and completed the end of the day count, thirteen.

onthuiez inmeuh: auh injc tlauenchioaia, in jtrupan Vitzilopuchtli: vmpa conmanaia in jmoc, in iancuj-can tlachictli, in moteneoa vitztli, acatecomac, con-tecatimanj: vncan ipan icaca ce piaztli: auh in aquin vmpa vntlatapaloaia, in ie chicaoaque, in moteneoa quiveuetque: in ie innemac tlaoanalitztli, ieboan conja, ic conjtimanj in piaztli:

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[888]

auh in aquin ipan tlacatia, y, ce tecpatl quiztoaia, oquichtiz tiacauhtiz, mauiztiz, mocujltonoa:

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ao iuhquj intla çioatl, maçoale iez, nemaque, illuujle, vel itla mailiz, oniez in quiquez, in quiz, vnca quiquanj iez, mocujltonoz, motlacamatiz, ioan oquichnacaio, chicaoac, oquichtlamatiz, moquich-poez, oquicheoaz, tzoquichtlamachti iez: ioan much inemac vellatoz, motlatoljmatiz, vel tzonotzaz, vel-lanoltecpanaz, yicician, icacatian, in quitlaliz, tlatolli, vel iuz, iollo, moxcalianj iez. Ez[a].

Auh in vme quiavitl, ioan ei xochitl, nauj cipactli, macuilli ẽcatl, chiquacen calli, chicome coetzpalin, chicuei coatl, chicunavi miquiztli, matlactli maçatl, matlactlioe tochtli, matlactli omome atl, matlactlo-mej itzcuintli: in inquich in çan moch iuhquj in itlatollo onuio: çã much umpa iztiuh, çan moch vmpa tlachia, çan much vmpa tiaujca, cã ie centetl, çan centetitiuh in itlatlatollo, in itoloca, in iuh tec-pantiuh, in vncan tlacceccmilhuitilitiuj, cecentetme tonaltin, in iuicician ic tecpantiuj in ce, in vme, in ei: inquichica, injc onacitiuh, injc ontlathantiuh tonal-tzontli matlatlactlomei.

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14. Corresponding Spanish text: "*Los sobredichos de los magueyes, o sobrevenia que estaban al pulque, contentos, y agradecianse los magueyes: para que estuviesen sujetos en este officio. Assijsmo que por agradecerles en este officio, les ofrecian vasijas.*"

15. Bernardino Rhendilli: *Glossarium Antwerp-Latinum et Latino-Antwerpianum* (Rhetiobuli: Volmarium et Wesa, 1869). See *cuauhuetque* and *hinc* (henceforth, from here on), for explication.

[p. 80 is blank]